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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE SEASONS.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

The charms of India's seasons fair I sing:
How shall I chart her Summer's charms aright
Which well reveal to our enraptured sight
Light's warm illumination's blossoming?
I hear the thrills of Veena's various string
Tuned by soft fingers in the moonlit night.
I see the heavenly dome's blue topmost height
As I am rocked in a suspended swing.
'Tis morn and now I see the crimson hues
Of Dawn announce th' imperial lord of day.
The lotus palpitates with sudden bliss
A gentle breeze doth sip the diamond dews.
The winged warblers sing their woodland lay.
The sun is born where earth and heaven kiss.

Dreams of the Soul.

BY AN INDIN DREAMER.

LXXI

Beyond the fragmentary knowings is the full art of Knowledge. When shall I pass through the fragments to the fulness of Knowledge?

Beyond the fragmentary willings is the full art of Creative Power. When shall I pass through the fragments to the fulness of Power?

Beyond the fragmentary desires is the fulness of Love. When shall I pass through the fragments to the fulness of Love?

Beyond the fragmentary enjoyments is the fulness of Bliss. When shall I pass through the fragments to the fulness of Bliss?

Beyond the fragmentary egoisms is the fulness of Sachidananda. When shall I pass through the fragments to the fulness of Sachidananda?

LXXII

I am in love with limitations. Yet I long for freedom.

I am in love with this fleeting life. Yet I long for immortality.

I am in love with strife and struggle. Yet I long for peace.

I am in love with desire. Yet I long for love.

I am in love with enjoyment. Yet I long for Bliss.

I am in love with the Earth. Yet I long for Heaven.

I am in love with Myself. Yet I long for God.

Events of the Week.

It was a happy thought on the part of the leader-writer in Saturday's "*Hindu*" to begin by quoting from Lord Curzon's address to the planters of East Bengal. That masterful Viceroy for a moment drew the veil aside and gave us to understand that, from the British point of view, the exploitation and the administration of India were two aspects of the same task, contributing to the greater glory of England and Englishmen. The one exploited the natural resources and the other the brain power of the land to achieve the same end. Lord Willingdon's performances in connection with the recent Labour troubles in Madras come in as an apt illustration of Lord Curzon's text and only reveal the utter fatuity of all talk about the improvement in India's status. It is now too late in the day to discuss the origin of the strike, the course it has run. On the justice of the strikers' position and the indecorous solicitude shown by certain government officials to break the strike by the help of "black leg" labour, we need hardly say a word. But it is extremely strange that a Governor of the Presidency should come down from the hills at public expense only to accept quietly the mill-owners' *ipse dixits* and seek to intimidate the strikers and their leaders. Basting the non-co-operators may be good fun and more exalted personages than a Governor or a Viceroy have before now been known to descend to the enjoyment of questionable pastimes. But that hardly helps one in arriving at a judgment as to the rights and wrongs of the present grave situation in Madras. His Excellency's magnanimous exordium to the Labour leaders and curt dismissal of them without so much as evincing a desire to know if they have any case at all—even granting they are abominable non-co-operators and all the delectable things non-co-operation means to the official world—is as one who should refuse to receive a message to himself on the score of the messenger having the previous day run away with another man's wife or had been guilty of a similar moral delinquency. His Excellency, seeing that he had without demur made himself the mouthpiece of the capitalists—who have never been at pains to conceal their evident dislike of, and their attempts to crush, Trade Unionism in Madras has put himself out of court in settling this great controversy. And from being a limited labour problem, the question has now assumed the proportions of a serious social problem. For we understand that the strikers have determined not to have their spirit broken like that, but to return to the villages and engage in some manly and self-reliant work.

***

Here indeed we think is glorious field for selfless national service, for non-co-operators—whatever their malignant and powerful detractors might say or do. Selfless service in whatever form is the best instrument of national self-purification: and the movement led so nobly by Mr. Gandhi, after its formal inauguration from the Congress platform, has only opened up new channels for the old strength of service and pure patriotism ingrained in our young men, which only awaits a serious call to flow in organised channels. The Labour situation at Madras has only brought along one such opportunity. The leader-writer in the *Hindu* states that if the men decide to go elsewhere where they could be at peace and find such livelihood as they can it will be the duty of the public to afford them all the help it can. We are afraid the writer in the "*Hindu*" has not taken a long view of the crisis and its lessons. Cure is no doubt good, but prevention is mighty better. Events are not all: and the public ought not to be waiting eternally for such recurrent shocks of disasters to learn the lessons; but while doing full justice to these occasional calls in the appropriate ways, it is the duty of the leaders of opinion to hunt out for a permanent remedy for our outstanding chronic evils. We think that the following observations on the lessons of Chandpur by a very brilliant thinker amongst us fit in with the present labour situation at the metropolis. Says he, the cooly-awakening will not do to be slept over as soon as the immediate issues are at an end. It is not merely a question of repatriation, of going elsewhere "where they could be at peace"; that is the first and foremost thing no doubt: but immediately will crop up the still more intricate problems of their permanent provision and employment, as well as,—if we are gifted with a sufficient dose of prevision and resourcefulness—that of permanent arrangement for their education. For the present awakening is only a little stir, the result of a mere vital shock, the last of similar successive ones in the past when the lesson was not wholly learnt and assimilated: what is needed and will be alone of permanent value is a stable and more substantial awakening of the mass-soul. Our whole present culture, says he, needs a thorough overhauling. All these and various other things have to be taken into view by our leaders of thought and worked out into solid, durable and constructive actions.

***

We understand that the Tamil Provincial Conference has once again been adjourned to some date in August. Our informant tells us the probable reason was the anticipated release of Mr. Yakub Hasan before then. This seems extremely problematical. As we know the facts, Congress work in Tanjore South is suffering from an incurable spirit of clannishness and personal spite amongst some of the prominent workers. The old breed of Tanjore publicists being no more, none among those now in the forefront seem to care that these local squabbles reflect a great discredit to the public spirit and solidarity of the Tanjoreans. If we are correctly informed a gentleman belonging to another Congress district seems to have been called in to settle these squabbles among apparent, real and fancied non-co-operators. If that was an affront to the self-respect we see no reason why the Provincial Congress Committee should forget its duty and step in to set right the scandalous state of affairs in Tanjore, which have been made public by a prominent public-spirited citizen of Tanjore. If unseemly scenes are to be averted it seems to us it would be well to change the venue of the Conference to Tanjore North, if Tanjore should have it at all. As it is, the President of the Provincial Congress Committee is resting at Bangalore after his arduous labours and Mr. C. Rajagopalachariar would prefer to leave things in the hands of the President who is supposed to have first-hand knowledge of Tanjore. We wonder what mild terms would be used if any officer of the Satanic Government were to disown his responsibilities like this.

***

There is one thing to be said in favour of Mr. A P. Patro's selection as Minister which cannot be said of the gentleman whom he is replacing or of his brother-colleagues. All those three gentlemen are late-comers into Indian politics and their knowledge of even provincial problems in administration or statesmanship is no more than academic. And what is worse, They are distinctly allied to the reactionary and anti-national forces in our land. Mr. Patro is an old publicist, of a decidedly progressive shade in politics. And though nobody can bring about a new heaven and a new earth, Mr. Patro will at least not make our politics more nauseating.

***

The Publicity Officer writes:—Copy of correspondence passing between the India Office, the Central Investigation Department, London, and the Government of India and the Government of Madras with regard to an organisation which calls itself the "National Institute of Science" has been forwarded to me with the suggestion that all Newspapers in the Presidency be warned to refuse advertisements forwarded by the so-called Institute. Such advertisements have appeared in the names of Professor Ferry, Elmer S. Knowles, Hugh Mckean, Elmer S. Prather, the National Institute of Science, and the Universal Mail Order Institute. Numerous complaints have been received from Indian gentlemen and others who have been induced by these advertisements to forward money to the advertisers. The Criminal Investigation Department of the Metropolitan Police report that they are not in a position to take criminal proceedings, but the Commissioner of Police considers it desirable that the Government of India should issue a general warning to Newspapers in India to refuse these advertisements. The latest information with regard to the so-called National Institute of Science is that the business has been transferred to No 43, Emmastraat, The Hague, Holland, and the premises previously occupied in Westminster Bridge Road, London, are now vacant.

The Hindu Message

Chirala and Desa-tyag.

Every institution, be it the most useful under certain conditions, is liable to become the reverse of useful under certain other conditions. "Useful" and "un-useful" is all a matter of how a thing is used. Proper use is usefulness; mis-use is un-usefulness. It is all then a matter of our making and is not inherent in the thing itself. In the application of these principles, there can be no exception.

Now, a Municipality like Chirala, can be no exception either. Therefore, if Municipal institutions have generally become harmful to the people's interests, how to make them unharmful must be our concern. And the only way to do so is to use them properly. How that may be done is a question of detail. But that mis-use cannot justify disuse is a settled, unambiguous truth which we can never ignore, however much one may differ or be puzzled as regards what is its proper use.

Non-co-operation should therefore be not with the institution Municipality, but with the misuse of that institution. We should, to ensure correct use, think out in our minds, two lists as it were, one list to comprise such acts and omissions as would constitute the proper rise of Municipal institutions, the way to make them real self-government for the present, and make them grow into the mighty tree of Svaraj for the future, and the other list to include acts and omissions that would make Municipalities so many burdens for the present and so many obstacles to the attainment of political freedom in the future. With these two lists in hand, we, as discriminate human beings should carefully adopt the programme of the first list, and avoid that of the second. If this policy is adopted, Chirala, would, in common with all others, find, in the Municipal institutions the surest beginning of great achievements. At least, it would certainly not mean its neglect and disuse and its developments such as *Desa-tyag*, as it is called, with all its attendant trials and hardships to the poor.

Non-co-operation should be, therefore, with the cause of an institution turning out to be evil and not with the thing itself, be that thing Government, Municipality or any other. To repeat the quotation from Ashtanga-hridaya, "*Hetaveershet Phaletu na*" Let the cause anger you never the effect, (nor the thing).

Lenin "revises" Himself?

By S. P. Thiaga Rajan.

Soon after the Kronstadt rebellion, the *Manchester Guardian's* Special Correspondent at Reval wrote to that Journal that misquotation, misunderstanding and muddle-headedness had produced the impression abroad that certain events in Russia implied some change of heart in Lenin, that he was "revising" himself, that there had come a fundamental modification in his theoretic standpoint. And it was pointed out in these pages some time ago that, in truth, Lenin had not in the smallest degree modified his view of Communism. The actual fact is that Lenin has had the courage—a very rare thing in a revolutionary leader—to recognise the two important factors of the situation, namely the dilatory character of the Revolution and the recalcitrance of Russia, and to be guided by them: consequently he has modified, not his view of Communism, but his view of the movement in Russia. Amid all the distracting news about Lenin's leadership and his methods of building up the Soviet State, the reader will do well to bear in mind this very vital distinction. Were Lenin the sort of weather-cock he is now supposed to be by those same good people who for thre e years have been describing him as a purblind, uncontrollable fanatic, his new change in internal policy would simply mean a complete moral capitulation, which would most certainly have knocked the bottom out of the Revolution. In fact and as we see, nothing of this sort has happened. To use the language of the correspondent referred to, neither the fanatic nor the weathercock estimate of Lenin is right, though of the two the fanatic estimate is a little nearer the truth. Both are due to the ineradicable tendency of the human mind to make a myth instead of analysing. It is so much easier to see a dramatic picture of Lenin recanting than to face the complex pattern of cross-currents that affect the policy of Governments in Russia as elsewhere. It is so much easier to imagine a violent change in a single man, than to realise that the change has been going on all the time, hampered by external events, and that the change of policy openly expressed by Lenin is merely a registration of many changes of which most people have been vaguely aware before.

Now, let us see what this change of policy actually amounts to. We have before us a very recent article by Nikolai Lenin on the new economic policy of Soviet Russia, and he shall speak for himself in defence of his economics. The civil war of 1918-20 increased the ruin in the country and delayed its industrial recovery. Added to this there was the bad harvest in 1920, lack of foodstuffs, cattle disease

...In the spring of 1921 decisive and drastic steps were urgently needed for the improvement of the position of the peasantry and for the raising of its productive powers. Why particularly the peasantry rather than the workers? Because to improve the position of the workers grain and fuel are needed...To this end immediate measures for the increasing of the peasants' working powers were the first need...The first change to be made was the replacing of the policy of confiscation by a tithe in kind together with freedom to trade in the surplus after the tithe has been paid.

What is the essential feature of the substitution of the tithe in kind in the place of requisition? The tithe in kind is one of the ways of transition from the war-time communism, which was necessitated by extreme need, by ruin and war to a regular Socialist exchange of goods. Specific "war-time communism" consisted in our confiscating for the feeding of the army and the workers the whole of the peasants' surpluses and sometimes even part of the grain which was necessary to the peasants' agricultural work...War-time communism was a temporary measure. The true proletarian policy consists in the exchanging of grain for the industrial products needed by the peasants...The tithe in kind is a step towards this. We are still so disorganised, so much afflicted by the scourge of war, that we cannot give the peasants industrial products in exchange for all the grain we need...Therefore we take the minimum of the grain necessary to us (for the army and the workers) in the form of a tithe, and in exchange for the remainder we will give industrial products...Meantime, it must not be forgotten that the want and disorganisation are so great that we cannot at once build up State manufacture on a large scale. For this purpose vast supplies of grain and fuel would be required in the industrial centres and the worn-out machinery would have to be replaced &c. Therefore it is necessary to a certain degree to help small industries which do not require machines nor large supplies of raw materials fuel, and food, but which may immediately give some help to the peasants and raise their productive powers.

What is the outcome of this? The inevitable outcome is the development on the basis of a certain local freedom of trade of a small bourgeoisie and of capitalism...... The question that remains is how best to direct the capitalist development, which is inevitable to a certain degree and for a certain period, into the river of State capitalism, and how then to convert State capitalism into Socialism in the near future. Lenin went on to discuss the co-operative movement as one of the best forms of commerce.

In contrast to private capitalism, the form of capitalism represented by the co-operatives is useful to the economic activities of the State. The utility of the co-operatives lies in the fact that they facilitate relations between the State and capitalism and make possible a better control of the latter. The co-operatives are also more useful than individual capitalism in that they facilitate the union and organisation of hundreds of thousands and of millions of peoples and ultimately lead to the organisation of the whole population. This fact has profound significance from the point of view of further progress from State capitalism to Socialism.

M. Lenin spoke of the primitive state which existed in vast areas of Russia where the land was uncultivated and the mineral wealth unexploited. Is an immediate transition from this condition to socialism possible? Yes, but only on one condition. This condition is electrification. If we build some dozens of electric power stations, if we convey the power to every village and procure sufficient electromotors and other mechines then no transition measures will be needed. Bu we know well that this "one" condition requires at least ten years for even the preparatory work.

Capitalism is an evil in comparison with Socialism, but it is a boon compared to small business and small industries. Capitalism on a large scale must therefore be adopted as a half-way house on the way from individualism in industry and commerce to the ideal of Socialism.

In further elucidation of M. Lenin's position we may add that this year, instead of 423 million, 250 million, pordes of corn are to be requisitioned from the agricultural population: 423 million was the nominal estimate for the last year. If the whole 250 millions are actually collected, it will still be doubtful whether the actual amount taken under the new system will be less or mere than under the old. As the special correspondent of the *Guardian* points out, the real change consists in two things: (1) the requisition is to be made by means of a percentage tax; and (2) once that tax has been paid the peasant will be free to trade with whatever amount he may have left over. This, as the reader will see, on the one hand recognises private proprietorship and on the other hand puts an end to internal smuggling by the simple process of making legal transactions which were formerly carried out in spite of a whole army of preventive officers. "The paragraph of the new decree (already law) which will be read with the greatest joy by those in the villages who can spell through a newspaper is that which announces the withdrawal of the detachments, which in their own way were the equivalent of our own Excisemen and coastguards in the bad old days when we spent large sums in order to prevent ourselves from buying things cheaply. This is a concession to human nature, precisely as the trade agreement with England is a concession to foreign capital. In both cases the concession is made with the definite object of obtaining a *quid pro quo*. In both cases it will be difficult for the Communists to arrest the process of further changes which follow almost inevitably from these two. Already there seems to be a possibility of a similar relaxation of control from those small-scale industrial undertakings which have not been swallowed up in the nationalised industries. Already it is clear that there is to be a revival of the productive co-operative societies.

And here we touch the extraordinary strength of Lenin's position. Intransigeance in Russia, it is fairly obvious, is sustained by, and has for its food, pressure from without. A Government in a state of war can do almost anything, as we all have found to our cost. In a state of peace it has to pay lively attention to affairs at home. And the new economic policy of the Soviet republic means no more than that Lenin and the bulk of the communist party recognise that in Russia, for the moment, Communism has gone as far as it can go and a little further. In other countries statesmen would change their course silently without admitting that they had sailed too far on a wrong talk. In Russia, where efficiency in governing depends on

the complete comprehension of what is happening by a very large body of men, silent change of course is impossible; and hence both Lenin's and Trotsky's copious journalistic output. Hence also at the psychological moment, Lenin plumps out with a round statement that "in a country of small bourgeoise, the communists have gone further in limiting free local trade than was necessary. He says in effect: we were mistaken and must withdraw. This withdrawal is already taking place. But it will be a grave mistake to take this withdrawal as tantamount to an admission by Lenin that the Communist aims were wrong. It is only an admission that under present conditions it is impossible to realise those aims in all their completeness of detail. It is a strategic retreat. And let them bear this in their minds who are disposed to laugh in scorn at the Soviet and Lenin's leadership.

As an American humourist used to say of Mexico, peace is again breaking out in Ireland; and all the weather prophets are unanimous that it has come to stay. The release of the imprisoned Sinn Fein members of Parliament, the conference at Dublin between De Valera and the Ulster leader, above all the intervention at this stage of the sagacious and statesmanlike Premier of South Africa seem all to point out the possibilities of peace. The reader will be curious to know the contents of De Velera's sealed letter to Lloyd George, replying to certain Government proposals. Or rather he will have a heightened curiosity as to what course that shifty politician will take in regard to De Valera's reply. De Velera's position has been amplified in these pages time and again; and we do not think he can or will in any way retrace the policy which he had foreshadowed in his St. Patrick's Day Message to the World. A careful study of Reuter's Message of the 25th June in which is announced the Premier's offer makes us apprehensive of the real intentions of Mr. Lloyd George. For, the concluding sentence of the message runs thus:—"It (The Premier's action) is also considered a prelude to the abandonment of a policy which is neither war nor peace, because in the event of an unfavourable response Government have no alternative but to take up arms in a determined spirit and accomplish by force what apparently cannot be achieved otherwise." Obviously the ultras are still in the ascendant: and the question of questions is how far the Government move is actuated by a genuine desire for peace and zeal to do right by the Irish.

Elizabeth Forster-Nietzche writes in the *Neue Freie Press* of Vienna:—Among the papers left by ny brother, Friedrich Nietzche, I found a little memorandum to the effect that the moral phrases used by a nation at different periods in its history might remain the same, but that the sentiments expressed by these might completely change. He cited several examples of this. "Among the people with whom I have lived, men are classified as good, noble and great. The word 'good' varies considerably in meaning, according to the viewpoint of the user. In fact, it is employed with contradictory meanings. 'Noble' generally indicates something more than good, not extraordinary goodness, but a different quality in a good man, which places him somehow in a superior category. A 'great' man in the current acceptance of the word need be neither good nor noble. I recall only one example in this century of a man to whom all three adjectives could be applied even by his enemies—Mazzini."

Our Social Problems and the Bhagavat Gita

By K S Ramaswamy Sastri B A, B L

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Social and Religious.

Ethics of Swaraj.

A lecture delivered by His Holiness Shri Sankaracharya of Sharda Peeth Dwaraka.

NO HAPPINESS WITHOUT FREEDOM.

At a public meeting held under the auspices of the Girgaon District Congress Committee, at the Marwadi Vidyalaya Hall, Swami Shri Bharati Krishna Teerthji Maharaj, Jagadguru Shankaracharya of the Sharada Peeth, addressing the assembly on the "*Ethics of Swaraj*" spoke as follows:—

I have been asked many times by critics, generally of a hostile nature, as to how a spiritual teacher is justified in taking an active part in politics. For centuries past in India, people have been taught to think that the duty of a spiritual teacher was to withdraw himself from the world and pass his days in contemplation, meditation, prayer and so on and therefore, say these critics, it is beyond the jurisdiction of a spiritual teacher to go into things connected with political and other worldly matters. I must tell you, at the very outset, that this is totally an erroneous conception that has unfortunately been imported into this country from the west.

"CHRIST—AN ORIENTAL."

When I speak of the west, I wish you to keep carefully in mind, that I am saying absolutely nothing against Christianity. Christ was an oriental and Christianity is an oriental religion. When Christianity went into Europe and exterminated the Greek, Roman, Norse, Druidical and other ancient religions of Europe, that first meeting of the Orient and the Occident in the history of the world resulted, as you all know, in the victory of the East over the West. I have the highest reverence for Jesus Christ but, as I feel very strongly that, whereas the Jews calling themselves his enemies crucified him once physically, his professed present-day followers (including the Governments of England and India) crucify him mentally and morally, moment by moment and times without number, I am compelled to distinguish vigorously between the Christianity of Christ himself and the Churchianity of the Western world to-day!

DHARMA.

In the West there is no conception of *Dharma* like what we have here in India. You will find there the mechanical idea that, by going to Church once a week and hearing the sermon of the priest in charge, one is supposed to be a religious person and to have paid his or her debt to God. We here in India have, on the contrary, the conception of *Dharma* embracing, pervading and permeating all the activities of life (political included) from birth to death. There is nothing we can do in the whole of our lives which can go beyond the pale of *Dharma*. Politics (Rajnitias we call it in Sanskrit), being a part of the Khashatriya *Dharma* Chapter of the Dharma Shastras, necessarily comes within the jurisdiction of Dharma. According to Shri Krishna's dictum, all worldly aspirations and activities (including even the sexual) are of a divine nature, so long as they are not inconsistent with *Dharma*. The Shastras have laid down minute, detailed and elaborate rules for everything and thus brought all life within the purview and dominating sway of Dharma.

HINDU CONCEPTION OF DHARMA.

Thus we find Hinduism and Islam clearly describing how to carry on warfare justly. For instance,

a warrior on horse back is prohibited from fighting with one on foot, whereas our civilized modern politicians would congratulate themselves on every unjust advantage obtainable and regard as mad men persons following the principle just enunciated ! So you see what a world of difference there is between our respective ideals, methods and even outlooks. The principle taught us is that we should look upon happiness and misery as absolutely alike, ought not to think of profit and loss (like the commercial west) but should simply perform our duty (like the spiritual easterners that we are), because it is our duty ! We notice that sanitary and hygienic practices too are inculcated to us under *Dharma*, that Ayur Ved (medical science), Dhanur Ved (Archery) and other military sciences, Astronomy, Prosody, Grammar and other such branches of learning are prescribed as integral parts of our religious studies (the Vedas whose parts they are, being the fountainhead of our religion) and that there is no possibility therefore of our escaping, in any of our activities, out of the iron grip of *Dharma* which, being the outward practical aspect of God, is as unlimitted and illimitable as God himself.

I would call your attention to the eloquent fact that the western languages have no word to connote what we understand by *Dharma*. As I have said at the very outset, religion in the West, is something mechanically connected with church services periodically and is therefore not a satisfactory synonym for *Dharma* which, derivatively and in actual literary usage, denotes "that which uplifts us or saves us from ruining ourselves." If, in this predicament, we should try to translate our idea of *Dharma* by coining a new word like "uplifter" or "elevator", the western mind would immediately think of a steam crane or other such mechanical appliance with levers, pulleys and so forth. That spirituality can uplift us, thus seems to be wholly foreign to their mode of thinking and so, even if we present them with a new word to make up their existing deficiency, we find them unable to make use of our gift. It is therefore natural and inevitable that such people should fail to understand how a spiritual teacher can take part in politics.

Un-hindu Notion About Politics.

The surprise is, however, that in India, we have, amidst us, a certain class of persons of the Government— who share the same un-Hindu notion about politics being outside the pale of *Dharma*. If you would permit me to refer to a personal matter, I would allude to the fact that the Bharat Dharma Maha Mandal of Benares has just been circulating, all over India, an edict which does not mention me by name but which denounces, in scatling terms, "irresponsible persons" who, in the name of Shankaracharya's holy order, are taking part in politics and discredit the Hindu religion thereby. With a due sense of *responsibility* therefore, I wish to place before you a critical analysis of the merits of this contention that an ecclesiastic should not take part in politics. Suppose, for instance, that, instead of preaching Congress politics, I should have gone about preaching to the people that loyalty not merely to the King-Emperor (as the Maha Mandal preaches it) but to the lowest of his menial servants is a fundamental Hindu Dharma ! Would the Government of India or the Bharat Dharma Maha Mandal come forward and protest against such political activity as being beyond the jurisdiction of an ceelesiastic ? Have not British officials on the other hand, taken the fullest possible advantage of the Hindu doctrine of Raj Bhakti and published all such available statements as "spiritual edicts" of Hinduism ? It is obvious, therefore, that no *obiter dicta* about religion and politics account for this objection and that the real secret of it is to be unravelled with the aid of the fact that the particular shade of politics I preach is disagreeable to persons who, like our Government, refuse to recognize Dharma's predominant place in politics. This should suffice to prove indubitably the utter hollowness and insincerity of the whole contention in question.

Spirit of Irreverence Towards Elders.

Similar is the case of the outcry that is being raised all over the country by many persons (including Mrs. Besant), that the present national education movement promotes irreverence on the part of students towards their elders. I have nothing to say against those who honestly belive in unquestioning obedience towards elders but I must point out that, during all the decades that have passed since Macaulay introduced the English system of Education into India, the educational authorities and their favourite text books have either denounced or poured ridicule over our deities and our sacred beliefs, undermined the spirit of reverence towards parents and teachers and turned Indians into atheists, agnostics and renegades supercilious and defiant towards all elderly authority and advice. Is the undermining of reverence, I ask in all solemnity, right and just when proceeding from a department of the Government and unrighteous and iconoclastic when emanating from Mr. Gandhi ? I only plead for an unbiassed, impartial and judicial frame of mind as against the kind of shallow and insincere partisanship which, under the guise of Dharma, passes, muster today for something truly Dharmic.

Democracy in Ancient India.

Pass we on now to the question of Swaraj as understood from the point of view of Hindu Ethics. Our shastras give us the beautiful conception of the triangular force consisting of the Acharya, the Raj, and the Praja working together harmoniously with the resultant paraeelopiped of the Ideal State. We find that the Raja does not become such by virtue of any divine, hereditary or other inherent right but because he is elected by the people ! You will remember that King Dasarath, feeling too weak aud aged and desirous of handing over the reins of Government to a capable Yuvaraj, did not take it for granted that even Shri Ram Chandra whose military powers, intellectual brilliancy and ethical greatness were beyond all possibility of cavil or question could be entrusted with the administration of the country without the consent of the Praja ; that, acting on the principle "no representation, no taxation", the King convened an assembly not merely of the Chatur Varnya Hindu population but of all his subjects of all classes, creeds and races and put before them, through the sage Vasishta, just as propositions are moved, seconded and submitted to you, the proposition that Shri Ram who saved Vishvamitra's sacrifice, lent Ishvara's bow and had proved his sterling worth in every way should be installed as Yuvaraj ; and that it was after the assembly had unanimously acclaimed the selection that preparations were set afoot for the Yuvaraj Pattabhishek of Shri Ram Chandra. And yet people come and tell you that western democratic ideas are being imported into India to ruin the country and that "irresponsible persons" go about in the name of Shankaracharya with this ruinous programme ! So says the Bharat Dharma Maha Mandal but evidently King Dashrath and even the sage Vasishta did not understand the elementary principles of Hindu Dharma learnt and preached by the Maha Mandal !

Shri Rama's Example.

Though Rama was thus elected by the people, yet even this did not give him absolute authority. We

find that, after Rama's liberation of Sita from Lanka and return with her to Ayodhia, there were foolish people there who doubted the chastity of Sita whom millions of devout Hindus today look upon as the incarnation of the Goddess Maha Lakshmi! Rama knew in his own heart that Sita who had passed through the ordeal of fire was absolutely pure and yet, distinguishing finely between the individual duty of the husband and the communal duty of the King he felt that he had to choose between continuing as a King without Sita and living with her as a private individual and, though his heart was bleeding on account of the separation from his beloved Sita, he acted on the principle of Euclid's 9th Axiom that *the whole (the country) is greater than its part (the individual)* and, far from branding even those really foolish objectors as disloyal, disaffected and traitorous, he quietly sacrificed himself in implicit submission to their will. We Hindus who, as Sanatanis, believe in the divinity of Rama and Krishna and who, as Arya Samajis etc., regard them as at least the greatest sons of ancient India, cannot but regard their teachings as of infinitely more practical value than the interested or time-serving ideas propagated by a Government that does not and cannot understand our scriptures or by the Bharat Dharma Maha Mandal which ought to and can but unfortunately does not.

While thus it was the duty of the king to act in strict accordance with the wishes of the people and it was the duty of the people to have devotion towards such a constitutional ruler, it was incumbent on the religious men, particularly the Sadhus and the Sanyasis and more especially the Dharmacharyas, to come (in the last resort, at the last extremity and as the last resource) into the thickest of the political arena, unfurl the active banner of impartial Dharma and vindicate it by holding the scale absolutely even as between the Raj and the Praja and giving judgment wholly in accordance with the dictates of Dharma. In former times the Acharyas used to issue their commands to the Emperors and the latter to act in accordance therewith. The Dand in our hands has the Brahma Mudra and the Parashu Mudra into details of whose spiritual meaning I will not at present go, beyond merely mentioning that the former symbolises our educative and the latter our punitive, function, duty and responsibility. Taking my case therefore not from the Government of India, nor even from the Bharat Dharma Maha Mandal, but from the Shastras which Shri Krishna describes as the paramount authority. I have to perform, regardless of personal consequences, my appointed sacred task of preaching Dharma and getting it practised.

FREEDOM ESSENTIAL FOR HAPPINESS-

People come and tell us again and again that the idea of democratic rule is wholly foreign to the spirit and temperament of the east and wo find men of the Dyer and O'Dwyer type proclaiming that the Indian people prefer autocratic foreign rule to liberty for themselves! I can only describe this as a gross libel upon the common humanity of Indian human nature. We find that Sir Henry Campbell-Bannerman's proposition that good Government can never be a substitute for self-government and President Wilson's declaration in favour of self-determination for all are honoured in the Western world today more in the breach than in the observance, being applied only to a particular handful of specially favoured races or countries! We in India, however, have the peerless privilege that Manu our greatest law-giver has placed before us the beautiful aphorismistic definition of happiness and misery in terms merely of independence and dependence and that the Anand Ramayan elucidates and expounds that definition with the beautiful episode of Sita Devi's girlhood wherein, we are told of a pet parrot of hers on which she lavished all her affection and luxuries unimaginable to parrots in celestial regions but which, being questioned on one occasion as to the cause of its deep dejection, astonished her with the simple explanation that suffering and even starvation with liberty in the forest would be sweeter far than all the luxuries available in King Janaka's Kingdom without liberty. And we are told that when Ravan carried Sita off to Lanka and offered to her the diadem of the fourteen worlds and she spurned him with scorn and preferred the beggar Ram of her own choice in spite of his forest life to the mighty Ravan with all his fourteen worlds thrown together, she realised, through bitter experience, the elementary truth contained in the words of her childhood's pet parrot which she had then thought indescribably siely and she afterwards learnt that her agonising captivity under Ravan under tortnre-sonme circumstances was the just retribution according to the inscrutable workings of the law of Karma, for her having—though in a golden cage and with the utmost affection—confined the poor little parrot. This will prove clearly that self-government and self-determination are not western ideals to be applied to the favoured few but eastern Dharmas enjoined for all (including even parrots and so fourth) and knowing no restrictions whatso-ever except subservience to our paramount Lord viz., Dharma.

Realising thus that Swaraj is the goal ordained for us by our religious scriptures, let us fight our political battles under the domination and guidance of Dharma as behoves us, true sons and daughters of India.

Literary and Educational.

H. H, Wilson.

A SKETCH OF HIS LIFE AND WORK
Born 1786. Died 1860.

BY K. S. RAMASWAMI SASTRI, B.A. B. L.,

INTRODUCTION.

It has been well said that the discovery of Sanskrit by the scholars of the West was the herald of a new and greater renaissance—even greater than the great age that witnesses the release of the western mind from the shackles of mediaeval life and its emergence into the sunshine of self-reverent realisations of the realities of the inner and the outer life. To use the words of our great Swami Vivekananda: "Like the gentle dew that falls unseen and unheard and yet brings into blossom the fairest of roses, so has been the contribution of India to the thought of the world". It is thus clear that Sanskrit is to be the germ of the higher life in the world hereafter. In India also where we have fallen from our high estate we must have a Sanskrit renaissance if we are to take a prominent part in the higher life of the world and make ourselves worthy of our glorious past. H. H. Wilson was one of the pioneers who ushered in this great renaissance and is hence one of the benefactors of the world.

HIS LIFE.

H. H. Wilson was born in London on 26th September 1786. He received his general education in Soho square, London. He was nominated assistant surgeon in the Bengal Establishment of the East India Company. In 1816 he became the assay master at the Calcutta mint. He says that "excited by the example and biography of Sir William Jones" he entered on the study of Sanskrit with warm interest. In 1813 he published an annotated text of Kalidasa's

Megha Duta. In 1819 he completed the first Sanskrit English Dictionary. In 1819 he was sent by Government to Benares for the inspection of the College there. He collected on that occasion materials which he used afterwards for his great work on the Indian Drama.

During his stay in India he held the office of Secretary to the Asiatic Society of Bengal and contributed many valuable papers to its Journals. He was also Secretary to the committee of public instruction and visitor to the Sanskrit College of Calcutta.

In 1832 he was appointed to the Boden Professorship of Sanskrit at Oxford. He was there till 1836, when he went to London as librarian to the East India Company and examiner at the Company's College at Haileybury. He was the Director of the Royal Asiatic Society from 1837 till his death. He was elected F. A. S. in 1834 and was member of numerous foreign learned societies. He died on 8th May 1860 in London.

He did much to promote a real knowledge of Indian learning and evinced real enthusiasm for Indian culture. His most important works were his Dictionary, Select specimens of the Theatre of the Hindus, Sankhya Karika, Vishnupurana, Lectures on the Religious and Philosophical Sects of the Hindus, Translation of the Rigveda in 6 volumes. A collected edition of his works was published in 12 volumes in London in 1862 to 1871.

His Translations.

His translation of Gaudapada's commentary on the Sankhya Karika of Iswara Krishna is of some merit. But more than a passing reference should be made to his excellent translations of the *Vishnu Purana* and the *Rigveda.* The translation of the Vishnu Purana was published in 1840. The translation of the Rigveda was published in three volumes which were published in 1850, 1854, and 1857 respectively.

His Historical Sketch of the Kingdom of Pandya.

This work was completed from documents contained in the Mackenzie manuscripts and gives a clear and brief sketch of the Pandyan dynasty. The following passage in it is of special interest: "The meagreness and inconsistency of the various sources of information might throw a suspicion upon the existence of the Pandya monarchy at any remote period did not classical writers bear testimony to the celebrity even of its capital city, at the very commencement of our era... ....We may conjecture the appearance of the Pandya principality as an organised state, and the foundation of Madura to have happened, about five or six centuries anterior to the Christian era."

Wilson's works on the Hindu Religion

His work on the *Religious sects of the Hindus.* displays great erudition and considerable research. All the leading sects of India are comprehensively described in its pages. His two lectures on *The Religious Practices and Opinions of the Hindus* and his lecture on *the Religions festivals of the Hindus* are of special value though they are often tainted by prejudice due to defective insight.

His review of Schlegel's translation of the Bhagawadgita is equally learned and valuable.

His Miscellaneous Works

His Narrative of the Burmese War is not a book of any special merit. He edited in two volumes Moorcroft's Travels. His *Ariana Antiqua* is a descriptive account of the antiquities and coins of Afghanistan. He published also *A Glossary of Judicial and Revenue Terms,* and edited Mackenzie's collection of Oriental manuscripts.

Wilson on Hindu literature

He has given us a Summary of the Puranas and of the Kathasaritsagara. In his introduction to the Dasakumaracharita he points out how it is in a highly culitivated style, but entirely in prose. In his introduction to the *Mahabharata* he says; "By these means, the merits, both poetical and historical of the Mahabharata are becoming more extensively known; but in the amplitude of its extent in the numerous traditions, legends and tales which it contains, and in its many didactive and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches which must long advantageously engage the attention and reward the industry, of Sanskrit scholars".

In regard to Hindu medicine he says "that in medicine, as in astronomy and metaphysics, the Hindus have kept pace with the most enlightened nations of the world, and that they attained as thorough a proficiency in medicine and surgery as any people whose acqusitions are recorded". He says further; "It could easily be supposed that their patient attention and natural shrewdness would render the Hindus excellent observers."

About Hindu fusion he says. "By whatever channel they may have been conveyed to the West, the Oriental origin of most of the tales which first roused the inventive faculties of our ancestors, is universally admitted. We must therefore, be content to admit the claims of the Hindus, amongst whom we may trace the original of much that has interested and amused our forefathers and ourselves." He has given an excellent resume of Hitopadesa and Panchatantra.

About the Hindu art of War he says: "However unsuccessful in their contests with foreign invaders, the inferiority of the Hindus in the art of War arose from no want of cultivation of it as a science and in theory, though not in practice, they were probably superior to those by whom they were overcome"

His views about Kalidasa are of great beauty and value. About Meghaduta he says: "The metre combines melody and dignity in a very extraordinary manner; and will bear an advantageous comparison in both respects, with the best specimens of uniform verse in the poetry of any language, living or dead" His translation of that great poem itself combines dignity and melody in a very extraordinary manner and is both vigorous and graceful.

About *Sakuntala* and *Vikramor Vasiya* he says: "There is the same vivacity of description and tenderness of feeling in both, the like delicate beauty in the thoughts, and extreme elegance in the style. It may be difficult to divide to which the ralen belongs . ...The chief charm of this piece Vikramorvosiya however is its poetry.

He has translated also Sudraka's Toy cart *Mrichakati* Bhawabhuthis Uttara Ramacharita, Bhavabhuti's, Malati Madhava, Vishabha Datta's Mudra Rakshasa Ratnavali Venisamhara etc., and given an account of many other Hindu plays. He showed how Hindu drama was indigenous in its orgin and how it is romantic drama and not classical drama. Hindu drama never cared for unities of time and place any more than Shakespeare's romantic drama cared for them His essay on the Dramatic system of the Hindus is a learned and comprehensive production. About the *Uttara Rama Chārita* he points out its excellence in "the felicitous expression of softer feelings," and says that "the general tone of the piece is imagina tive and elevated". About *Malatimadhawa* he says that its language is "in general of extraordinary beauty and powers.

(To be continued.)

Medical.

The Doctor in Literature.

By S. P. Vencatesa Iyer.

A contributor to the first Volume of this journal, who I see has again reappeared in these pages, had often pointed out the shallowness of the pretensious so often put forward on behalf of the medical faculty; how western medicine is mostly pure charlatanry and empiricism. An Honours-man writing in the last number of the *Everyman's Review* takes for his text Bernard Shaw's preface to his Doctor's Dilemma and heartily belabours the Shavian conception of the medical profession as "a murderous absurdity" I am not concerned to defend Bernard Shaw: but it seems to me that the writer in the Review has missed one of Shaw's pecularities in his many-sided campaign for social, economic and political purity. It is a way of Shaw's to indulge in thundering paradoxes and exaggerations so as the more forcibly to draw our attention to the hideous evils in modern Society. And on that score alone to put him down or dismiss him is no easy thing; for I know of none so statistically inclined as he: he will pelt your head with arguments and figures drawn from hospital statistics, death returns, clinical reports and the whole host of them. His exaggerations are only a ruse to draw on the simple minded enemy who probably thinks, as our own Dr. Chandrasekar would think of the laity, a litterateur is a tender being floating in mid-air, removed from and ignorant of realities. Leave aside Shaw: and let us see what literature has to say of the Doctor as a professional.

As I am writing these lines, I have before me, through the courtsey of the author, the Rt. Hon. the Viscount Harberton, a rather remarkable book with the curious and veiled title: *How to Strengthen our ears.* The author has a great genius for satire and he uses it to the best advantage here. The book is full of brilliant sayings, wise apopthegms, interspersed throughout with gleams of satire which reveal as in a flash the naked simplicity of the great truth which it is its purpose to place before us. The theme of the book is to prove; that the modern is not as wise as he takes himself to be; that his creed of culture, based upon schools and examinations, is not as infallible as he, in his cocksure folly, imagines; that his ideals of the amelioration of the people by a universal and comfulsory scheme of education are not as good and humanitarian as his shibboleths of progess and civilisation make him suppose; that his contempt for the uneducated, in so far as they do not come within his system of training, is not as well-deserved as he thinks; and finally that it is extremely doubtful whether the Illiterate that are despised are not really wiser than the cultured modern; whether he has not after all developed his ears more than his understanding, whether he has not made himself duller than he was before by his training in schools and books and whether he is not more to be commiserated upon than the man of no learning whom he in his folly and superstition so piously regards with a genuine feeling of pity. The author discusses some typical aural developments—Lawyer's Ears, Macaulay's Ears etc. The place of honour is however given to the Doctor and the Chapter in fact is heralded by a long quotation from Shaw's Preface which the *Everyman's Reviewer* is up against.

A well-educeted person is visibly impressed by a man who claims to be familiar with "the clinical relations of anti-tropic elements," "reaction of immunisation," "stimulating the phagocytes," "the agglutinin test," "the opsonic index", and the disorganisation of erythrocytotropic substances." The uneducated man is doubtless impressed, too, but he keeps his head, and when it comes to cutting him open or inoculating him, he usually objects. A well-educated man, with money, who has not been operated on internally at least once, and been vaccinated and inoculated is comparatively rare. The uneducated man, though he often escapes this, is supposed to be the victim of unscrupulous "quacks." The question arises, says our author, is the unauthorized doctor, on the whole, a greater danger to humanity than the authorised one? Does he do as much harm or kill as many Patients? This opens out an alluring field, but we must turn aside for the moment—and shall return later.

As the Viscount Harberton truly says, even the cultured brigade have no literary reason to believe in doctors, but degrees and long words have always proved too much for a cultivated brain. The literary evidence is all against the physician.

1. *Petronius*, "Satyr" ii. C. 42: Doctoring is but a sop to the mind.
2. *Highly esteemed Latin Proverb*: a number of doctors spells certain death to the patients.
3. *Piny* complains that surgeons try experiments on their patients and that a doctor is the only man who may kill people with impunity. (Inge). A very old complaint!
4. *Virgil*, "*Ænid*," XII. 46: And gets worse by being doctored.
5. *Sir John Forbes M. D.*, Medical adviser to Queen Victoria, the last modern royalty to die without being operated on, states: "It is a subject of rational enquiry not merely to what extent, but whether to any extent at all, dangerous diseases are modified in regard to their mortality by the medical art. Not that individual lives may not have been saved occasionally, but their proportion is too small to modify the general result in a way recognisable by statistics."
6. *Herbert Spencer*, (*Autobiography*: 1904). states that he had been attended to by half-a-dozen doctors; none had done him the least good, and some had done him considerable harm.
7. *O. W. Holmes* (1830): I firmly believe that if the whole Materia Medica were sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes.
8. *Schopenhauer* (1850): quotes how the real value of a doctor may be derived from the fact that we see him die, and not from old age, and without being in the least surprised.
9. *Shakespeare* (1596): Throw physic to the dogs.
10. *Leonardo de Vinci* (1519): How many men aim at making a fortune in order to give it to the doctors—the wreckers of life!
11. *Balthazar Gratian* (1647): Neither fate nor the mob are so gold against two. Hence the wise physician, if he has failed to cure, looks out for some one, who under the name of a consultation, may help him to carry out the corpse.
12. *Moliere's Works* (1650): show he could not abide a doctor.

So much for the literary evidence. The much more interesting enquiry into medical celebrities and their pretensions to be styled men of science must wait for another issue.

Miscellaneous.

Psychology of Death.

By Dr. Arthur Macdonald.
Washington, D. C.

[From the *Indian Medical Record*.]

(*concluded*.)

PERSONAL TESTIMONY AS TO PAIN IN DEATH.

When dying Scarron, at intervals would say, "If I am restored, a fine satire I will make of the death-sob. After a swoon, which was believed to be the end, he came to and willed to his brother fifty-books and bequeathed to his wife to marry again, and died saying, "By my word I would never imagine that it was so easy to laugh at death."

Fountenelle when dying was asked what was his trouble and murmured: "It is to exist, I feel it is a great difficulty to live."

Dr. William Hunter, the great anatomist, on his death bed retained consciousness to the last, and just before he died whispered to his doctor friend: "If I have strength enough to hold a pen I would write how easy and pleasant a thing it is to die.

In addition to direct testimony as to easy death there are indirect indications, where preoccupations, especially gay and burlesque, diverting attention from the idea of fear in dying: Augustus Cæsar thought only of the honor of his name and told his wife to remember their marriage.

"The sting of death" seems to be a misnomer. Sir Charles Blagden died in his chair taking coffee with friends and it was said that not a drop spilled from the cup in his hands.

Bourdin relates that when young he almost perished by drowning, and though he did not lose spon aniety of movement nor consciousness, he had neither pain nor fear. The son of the illustrious Berthollet, disgusted with a life, whose pleasures were too unifom, causing ennui and excess, determined to end his life by asphyxia, and gives a faithful account of his last impressions, writing down each minute his experience, in all of which no mention was made of pain.

Unexpected Recoveries Frequently Regretted.

There are very exceptional cases, in which the dying period has been entered upon and yet recovery has taken place. It was a cholera patient, with his eyes half open, while only the whites of his eyes were visible (as in dying,) also he was cold, and there was no pulse, yet there was consciousness, for when advised by the Doctor his colleague as to immediate death, the patient with a laughing face indicated that he understood the situation, that he was passing away happily and quietly. Yet he recovered. Another instance of a middle-aged lady, with a very developed in-flammation of the lungs, apparently a hopeless case; the patient herself was convinced she would succumb, and bade those around farewell until her voice failed her, and almost also her sense. She had expressed the wish that the sacramen the administered to her before her death. The pastor found her so weak, that he doubted she could understand, but by a slight mevement of the head she indicated she comprehended. Yet shortly after she began to breathe lighter. On the next day there were signs of impovement and complete recovery followed. But the patient was disappointed, for she was already prepared to die and was happy in the thought of it. But now she must begin life again and wait.

An elderly lady had a stroke of apoplexy; she was in a stupor and none doubted but that she was dying, yet she recovered. She said she knew her situation, heard much of what was said, especially that she would be no more; but she had no power of expressing what she felt, that her "feelings had been agreeable rather than otherwise."

Cases of persons thought dead, being brought to life, were noted by Plato, Heraclitus, Plutarch and Apollonius. In fact those who were revived after being thought dead were called *Husteropotmoi*.

Little or no pain in deaths by violence.

When one is shot through the head, there is doubtless no pain possible, owing to want of time for the nerve current to reach the brain and be felt. Another proof of this is that in battle one may be shot and not know it at the time, though later pain comes. So death is probably painless in all cases where sudden physical violence causes death, as when a rock crushed the body; also there is very probably no physical pain in death by decapitation, as by guillotine or sword; there is probably not even any sensation at all. There can be no consciousness, without functioning of the brain which in turn required oxygen carried to it by the blood, which at the moment of decapitation ceases. This is confirmed by the fact, that when the spinal column is severed for a time, all nerve activity ceases. Death by lightning stroke is doubtless without pain, for the electricity moves very much faster than the nerve current, which carries the sensation of pain. There are many persons, as already mentioned, who have been resuscitated from drowing, who stated that they felt nothing; others spoke of sensations, not desirable, yet not painful, and some even mention pleasant sensations. There are cases, very few however, where there is pain in the chest, caused by the sea water on the bronchial mucous membrane. In some the memory is intensified, so that long forgotten things come up.

Likewise those who have fallen from mountain precipices assert that they did not lose consciousness, that they had no pain when they were torn on the rocks; some heard pleasant sounds, and had experienced an indescribable comfortable feeling. Thus it would seem very probable, that many violent deaths are in no way terrible, and often with little or no pain. Even in death from the tearing of wild beasts, physical pain is seldom spoken of; there appears to be a dreamy condition. It would seem that the dread and terror cause a great concussion of the nervous system dependent upon the sudden attack of the beast, producing insensibility (Nothnagle).

One of the least painful of violent deaths is that of loss of blood, and here there is a struggle, but the sensibility, due to failure of circulation is almost extinguished before the involuntary actions of the muscles occur. In death from loss of blood there is little or no pain, for the red corpuscles carrying the oxygen flow out, that is the element which makes possible the life and sensibility of the nervous system. The oxygen grows less and less; there is ringing in the ears, dimming of the eyesight, comfortable sluggishness, and finally loss of consciousness.

It has been declared, that by decapitation, as well as division of the spinal marrow by sword or bullet, is too instantaneous to be felt (Cabanis and Guillotin).

That drowning is an easy death (as alreadynoted) is supported by the statements of many who have been submerged for a certain time and then revived; it is like falling asleep or becoming drowsy; it seems a sort of dying away of sensation; there appear to be no violent convulsions or nervous twitches.

Death from strangulation or hanging is similar to death from drowning, but the efforts are much more severe. It has frequently been noted in cases of hanging that ejaculation occurs. This suggests that not a few such deaths may be accompanied by voluptuous sensations.

Persons restored to consciousness after apparent drowning, may suffer distress at moment of immersion and before conciousness fails. but this soon gives way to drowsy comfort, remaining until consciousness is completely lost. Some say it is much more painful to be resuscitated than to drown.

Tyndall, once rendered unconscious by an electric shock, believed that death by lightning stroke must be painless. The development of asphyxia from charcoal fumes may be an agreeable sensation; so with inhalation of nitrous oxide, according to Sir Humphrey Davy's experience.

EASY DEATH FOR THE AGED

In old age, the organs become flabby and atrophied; all functions are more inert, easier wearied and therewith the instinct to live is weaker, or fully extinguished. But very few die from old age alone. The great majority, however, die from disease. In many acute feverish diseases the poisonous action of the bacteria causes such a heavy depression of the nervous system that the mind becomes apathetic, whether the patient dies or not. The old think about the possibility of death, the instinct to live can be extinguished and dying both physically and mentally is, in the great majority of cases, painless. Also atrophy of all the tissues cause general exhaustion and reduces more the sensibility of the brain; the patient becomes sleepy; the weakened heart pumps less blood to the central nerves, and finally the individual becomes unconscious. In the same way, in disease where dyspnoea occurs, and in many other affections, the sensitiveness of nerve cells and fibres becomes less on account of the limited supply of oxygen, so that the intensity of all impressions is lessened. Since in the aged all the functions mental and nervous are weakened, they are slow to die when asked if they are suffering, the old answer, "No, but it will be finished to morrow," When their members are already cold; asked if they feel cold, will answer: "No......... to-morrow." Sometimes death arrives at the time set, though they did not expect it so soon. In general, observation and reason agrees as to the easy and painless death of the old.

A physician of long experience said to an old man patient, apprehensive of pain at death that he "would know nothing about it," thet it would "be just as easy as being born." Sir James Paget, the distinguished surgeon, believed the act of death was pleasurable sensation. The centenarian, Fontenelle, was asked when dying how he felt: "Nothing at all, except that it is difficult to live." Another, ninety-three years old, when a glass of water was given him said, "Many thanks for this service. When you become so old as I, you will see, that death is just as necessary as sleep."

Death from old age seems to consist in a gradually lessening power of elimination of poisons or excretions; their retention increases and leads to degeneration, whereby some of the vital organs cease to function; this process culminates in death.

Olla Podrida.

In a recent address, Mr. K. Natarajan made some wonderful personal revelations with the self-complacency of a messiah. He said: "I have discarded what is regarded as the emblem of Brahminhood for many years. Now I have given up wholly what has come to be the ceremonial routine of the Brahmin's life. In my own home I make no distinction of Brahmin or non-Brahmin or touchable or untouchable, at meals. In the matter of marriage, I hold and have in my small sphere given effect to the view, that it is entirely the concern of every man and every woman to decide all about it for themselves, and whether they should marry at all or make for themselves if they feel that way, careers of independent usefulness. You will thus see that so far as the ceremonial and customary Brahminism of the day is concerned, I am less of a Brahman than perhaps many non-Brahmins."

* * *

This rigmarole is refreshingly frank but it is certainly at least as foolish as it is frank. K. N. might, if he likes, suspend his holy thread on a peg. His value in the eyes of the holy powers does not even hang by a thread. But why all this bravado and braggadoccio? Why flaunt Miss. N. before the eyes of a wondering world?

* * *

All this shows that the world is getting madder and madder each day. The Shakespearean craze (not the craze about Shakespeare but the craze about denying Shakespeare) is daily increasing. A mad man, yclept Abel Lefrane, has proclaimed that the author of what are known as Shakespeare's plays was William Stanley, the sixth Earl of Derby. Another lunatic has announced that the author was Edward De Vere, Earl of Oxford. Let them stew in their own juice.

* * *

At least after this let people (mad sane people) give up their hunt for fame—a fancied life in a newspaper editor's stinking breath.

* * *

At Chritiania the Municipal Cinemas made a profit of £ 75,000 in one year. Indian Municipalities, take a lesson. Exploit the madness of modern cities!

* * *

Pussy foot is coming to make the world dry. It is dry enough already, in a sense. If he eliminates the drink madness, new forms of madness will arise.

* * *

At Madura the war of Justice *vs.* Khilafat is going on. Who suffer? Temples and sweetmeet shops. What madness!

* * *

Electricity is playing violins without strings somewhere—so I read a few days ago. Madness is playing on human brains all over the world—so I see.

SCRUTATOR.

The following is the text of the judgement by the District Magistrate, Godavari, in the case of alleged advocacy of non-payment of taxes by non-co-operators in Godavari:—

The substance of the information received against the accused is that in connection with the sale of property of a Muhammadan for arrears of Income-tax, they took various measures to prevent people from bidding at Rajahmundry, Gokavaram and Krishnunipalem between the 2nd and 4th of May 1921, and that they announced that a now Government under Gandhi was coming into existence in 2 months, that in the meantime the Government were trying to extort as much money as possible by unjust taxes and that, therefore people are not to pay taxes.

2. I consider that the prosecution has proved that the accused resorted to exaggeration and misrepresentation amounting to positive lying in order to frustrate the auction. They gave out that the Mahammadan was assessed to income-tax to an amount of Rs. 27,000/- though he had actually incurred losses. The facts are that the tax imposed was some Rs. 14,0000/- which included penalities for non-payment of taxes at the proper dates. If the assessee had paid up in time the amount due would have been only some Rs. 10,000/-. So far from incurring of losses, the assesee's own accounts showed profits.

3. It is not, however, clear that the accused were solely or mainly responsible for the failure of the auction sales. It is in evidence that the agents of the Muhammadan assessee were at work to prevent bidding at the auctions before the accused appeared on the scene. The failure to obtain bids was also partly due to the story that the property was heavily encumbered.

4. As regards the specific allegation that the Gandhi Government was coming into existence shortly, I find that the evidence has not substantiated the point to my satisfaction. Even assuming the truth of the allegation, I take into consideration the fact that all the accused in their statements to the Court have clearly said that they do not advocate the non-payment of taxes. If it is true that they had moved some distance in the direction of a non-payment of taxes campaign, it is clear that they have had a warning.

5. On the whole, I have arrived at the conclusion that there is no such immediate danger of a disturbance of public tranquility as would justify me in calling upon the accused to furnish security to keep the peace. The accused are discharged.

Correspondence.

Sri Sankaracharya of the Sharada Peeth.

SIR,

Our attention has been drawn to the venomous—though seemingly disinterested, nay, even benevolent and friendly—attack on His Holiness Swami Shri Bharati Krishna Teerthji Maharaj, Jagatguru Shri Sankaracharyaji of Shri Sharada Peeth, contained in Mr. Venkatesan's letter published on page 123 of your issue of June 23rd current. We do not know why the writer whose sole object is apparently to condemn a Sankaracharya's active participation in politics, should not have argued out that point in the light of the Hindu Dharma Shastra or of modern political science, but should have given an elaborate account—entirely wrong, however—of His Holiness's *purvashram* in a manner tending to bias the minds of your readers against His Holiness's personality and should have dismissed the main issue and principle involved with his own *obiter dicta*, *ipse dixits* and *apriori* assertions of a dogmatic character about the necessity for the rigorous dissociation of Politics from Religion!

As for the personal part, His Holiness could have pulverised into atoms or even into electrons, the various allegations made by your correspondent! But His Holiness has ever been indifferent to personalities and has never yet made a defence of himself against any such allegations of a personal character. This was Professor Saraswati's procedure *on principle* and much more therefore, is it the policy of His Holiness the Jagatguru who, as a sanyasi, is forbidden *by the Dharmashastras* from *any* sort of connection with personalities and particularly the relations and even the activities and associations of the *purvashram!*

In these circumstances, I am unavoidably compelled to content myself with pointing out that Mr. Venkatesan is horribly mixed up and muddled in his facts and figures and that historical accuracy—let alone mathematical—is obviously *not* his strong point!

Passing on to his *ipse dixit* about religion and politics, I would draw Mr. Venkatesan's attention to His Holiness's lecture on the "*Ethics of Swaraj*". In that lecture His Holiness has dealt so closely and fully with this question from the purely Hindu Dharmic standpoint that Mr. Venkatesan may possibly be induced thereby to reconsider his dogmatic objections. If however even after perusal and meditation hereof, Mr. Venkatesan should have any doubts and difficulties still assailing him on this point, His Holiness as Jagadguru will be happy to recieve—through your columns—a free, frank and full presentation of them all and to answer them categorically and satisfactorily from the point of view solely of Hindu Dharma.

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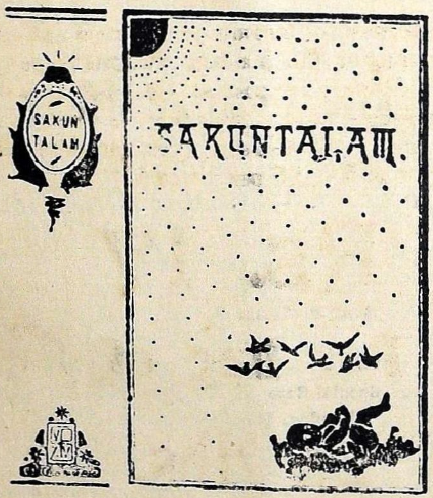

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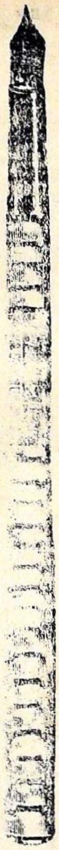

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